The LUTHERAN

CROSS OF LIGHT

It gleams from Milwaukee hillside

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MARCH 2, 1955

New Outlook

"Is it your earnest purpose, henceforth, to be obedient to the Holy Spirit, so as to hate and forsake all manner of sin . . ." the pastor was asking in the Order for Public Confession.

I thought of that trip last fall that took us through a small mining community. On one side of the road were the company houses—all just about alike in size, shape, and shade. Behind the homes lay a lovely green valley. On the other side of the highway, facing the homes, strip mining had left ugly gashes and bald upheavals on the earth.

Shortly afterward we were driving over the same road. When we came to the community we instinctively sensed something was different. Then we knew. All the homes had been moved bodily to the other side of the highway and now were facing in the opposite direction. Now lying behind the homes were the ugly gashes and bald upheavals of earth, while in front of the homes, across the road, stretched the rolling green valley. These miners, I mused, must now be enjoying this sharp contrast in the scenery.

Now it is Lent. Lent is a tim change things around—our view things, our whole outlook on life. is a call to repentance and repen means a radical change beginning i heart. Lent is a time to "hate and sake all manner of sin, to live as in presence, and to strive daily after ness of heart and life."

—ROBERT H. THUR

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HIS WEEK in The LUTHERAN

THIS IS GOD'S WORLD - - - - - - - - By John Schmidt 12
Belief in him as Creator of all things is a basic affirmation

VISIT TO A SAMARITAN VILLAGE - - - By Maurice Moyal 15
A roving writer mingles with the remnant of a dying race

CAN SOCIETY FORGIVE? - - - - - - - - - - - - - - 20
People who have been in prison need help that is rarely given

WORK CAMPERS BUILD A KINDERGARTEN - By Emerson G. Hangen 24
Christian youth find a way to aid refugee children in Europe

WS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes: Experiment in Austria - - - - - - - - - 10

Washington: Personnel Report - - - By Robert E. Van Deusen 11

Overseas: Sweden - - - - - - - - - - By Sten Rodhe 34

News in the Churches:

Central States - Paul Wiegman 36
Georgia-Alabama - F. C. Jones, Jr. 36
Md.: Baltimore - - L. M. Keller 38
New England - - H. D. Hrdlicka 39
Pacific Northwest - J. E. Oslund 41
Pennsylvania:
Allentown - H. W. Snyder, Jr. 41
Gettysburg - - R. R. Clark 44

People - - - - - - - 37
Campus - - - - - - 38

ATURES

Five Make a Family: Company - - - By Margaret A. J. Irvin 27

A Christian Dictionary: "Original Sin" - - - By Philip R. Hoh 29

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30

Books - - - - - - - - - - - - - - - - - - 32

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Beside the Church of the Reformation in suburban Brookfield Township, near Milwaukee, Wis., stands a 14-foot illuminated cross. Rev. R. A. Gaenslen is church pastor.

THE CHURCH IN THE NEW

Lutherans bridge Iron Curtain

Until mid-February it had been nearly 10 years since Lutheran leaders came through the Iron Curtain from Poland and Romania to talk with fellow-Lutherans of the West. Those who came to Vienna for a Lutheran World Federation meeting, Feb. 14-20, reported optimistically regarding the situation of their churches under Red rule.

The 500,000 Lutheran membership total in prewar Poland had been cut by death and deportation to about one-fifth of that number, it was reported in 1947. There are now 220,000 Protestants in Poland, of whom a majority are Lutheran, said Dr. Wikter Niemczyk. Bishop Karol Kotula of Warsaw said the churches can work "unhindered by our government."

The Polish government announced late in 1954 that the Roman Catholic theological school in the University of Warsaw had been closed. Dr. Niemczyk is dean of the Protestant theological school in the university, and said this has not been closed.

Bishop Fredric Mueller said the number of Protestants in Romania increased from 100,000 to 220,000 since the war. Before the war there had been about 400,000 Lutherans of Saxon ancestry in Transylvania, and about 750,000 in the Reformed Church. Most Protestants of German ancestry escaped or were expelled from Romania after the war, but some have returned.

Lutheran total is up

Most recent membership figures, Bishop Hanns Lilje told the Lutheran World Federation executive committee in Vienna, indicates a world Lutheran total of 75 million.

The Lutheran total had been estim after the war at about 70 million. Not gain recently has been in South Ame Four synods in Brazil, with a half-mi members, have adopted a definitely theran doctrinal basis. Other S American churches have grown rap on account of immigration. Luth membership in North America incre a million since the war.

Gifts of food and money are needed in many countries from pe of the more prosperous nations, said Carl Lund-Quist, the LWF executive retary. "In 1955, the dramatic stor giving aid to the hungry, the cold, naked, the sick is still being written global scale," he said. But the "exch of ideas and insights" is now comin be of first importance among world therans.

The last 12 months, said Dr. L Quist, have "marked the beginning systematic and organized program exchange of theological students, pas and professors" among LWF church 25 countries. Through these pers contacts, churches are learning n from one another.

Fry gets Austrian honor

Austrians wanted to demonstrate g tude for help (valued at close to $6 lion) sent by Lutherans of Americ the years since the war. Arrival of A ican leaders, including ULC Presi Franklin Clark Fry, in Vienna for Lutheran World Federation meeting the opportunity for Austrians to ex their thanks.

To Dr. Fry the Austrian govern presented its "Great Silver Cross Star." It was given to Dr. Fry by president of Austria, Theodor Koer

BISHOP HANNS LILJE
75 million, says LWF president

Lutheran leaders, including Dr. Fry, hop Lilje, Bishop Johannes Smemo of rway, and Bishop Gerhard May of stria, were welcomed by Vienna's Ro- n Catholic cardinal, Theodor Innitzer. e cardinal emphasized "the necessity co-operation" between Catholic and otestant churches.

Previous to the Vienna session, Dr. presided at a World Council of urches executive meeting in Geneva. er three weeks in Europe he returned the U.S. Feb. 21.

preme Court is silent in adoption case

Pearl L. Dome, a Roman Catholic, er saw her twins, born in 1951. The narried mother was glad to have them en to a Jewish couple, Rouben and via Goldman. When the Goldmans ed a Massachusetts probate court for mission to adopt the children, they re refused on the basis of a state law bidding adoptions across religious es.

Last September the case reached the Massachusetts Supreme Court, which said the children could be adopted only by people of the same religion as the mother. On Feb. 14 the U.S. Supreme Court refused to rule in the case, which has the effect of asserting that the state law is constitutional.

In mid-February another Jewish couple in Massachusetts were ordered by the state Supreme Court to give up a child placed in their home four years ago. An unmarried mother gave consent for the adoption before the child was born, but withdrew it recently when she learned the foster parents are Jewish.

Complications in Cleveland

In Cleveland a boy and his sister were separated by a court order, with the Jewish father and Roman Catholic mother each getting custody of one child. The ruling was made by Judge Daniel Wasserman in a suit started by Dr. Harry Wolk to regain custody of Suzanne, 10, and Harry Jr., 13.

Judge Wasserman ordered Suzanne returned to her father and allowed Harry Jr. to remain with his mother, now Mrs. Anna Leak. The Wolks were married in 1937 by a rabbi, although Mrs. Wolk was a former Catholic. They separated in 1948. Mrs. Wolk was granted a divorce and custody of both children in 1950. After marrying Rex Leak in 1951, she returned to the Catholic faith. In 1952 she had both children baptized.

In his custody suit, Dr. Wolk charged that his former wife had broken a prenuptial agreement to bring up the children in the Jewish faith. He said he had never consented to a change in their religion. The Rev. Peter Cherniss, of St. Luke's Roman Catholic Church, which the children attend, said Suzanne was "almost a daily communicant."

Churchmen work on Cyprus problem

Britain isn't eager to give up its big colony in the Mediterranean, the island of Cyprus. But Greeks have become emphatic in saying the island belongs to them.

Since British and Greek churches are members of the World Council of Churches, an agency of the World Council might offer help with the problem. That was the opinion of Dr. O. Frederick Nolde, director of the Council's commission on international affairs. He and Sir Kenneth Grubb of London went to Cyprus in mid-February.

"Since no medium of discussion or contact has been found between the Greek and British governments on a political level," said Dr. Nolde, the Church Commission "will establish contact between British and Greek churchmen."

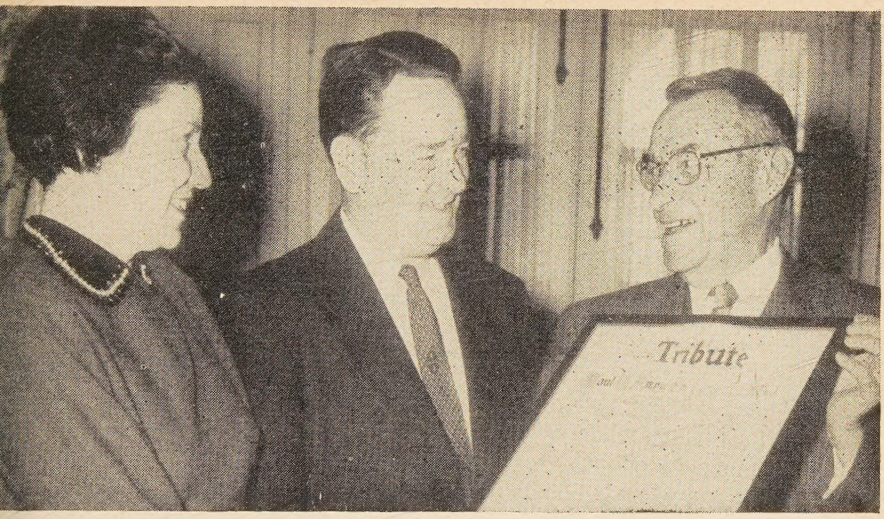
By Feb. 18 the visiting churchmen had an opinion ready for newsmen in Athens. "The right and fitness" of the people of Cyprus to determine their future status for themselves should be recognized, Dr. Nolde and Sir Kenneth. "The ciple of self-determination should formally acknowledged and made wi known."

Final word on John R. Mott

"Next to the Apostle Paul, the C tian Church owes more to John R. than to any other of its missionary ers through the long centuries of its velopment." This was one estimat Dr. Mott who died Jan. 31, only a months short of 90 years of age. "He the most distinguished and creative C tian layman of our century," said Bis G. Bromley Oxnam.

Dr. Mott had been a leader in ganizing the World's Student Chris Federation, International Missio Council, and World Council of Churc He was awarded the Nobel Peace P in 1946. Churchmen of dozens of nominations attended the burial ser in Washington Cathedral.

"Greatest Missionary Leader"
Dozens of churches were represented at John R. Mott funeral



HONOR FOR EMPIE

itation for "devoted, capable, and vigorous" leadership was given Dr. Paul C. pie in February for 10 years' service as an executive of National Lutheran Council

ish criticize Moral Re-Armament

Americans hadn't paid much attention Dr. Frank N. Buchman and his Moral Armament—a super-pressure evange- c crusade aimed at the Cadillac con- iency. But Europeans were im- ssed, especially some of the Scan- avian bishops. The Church of Eng- l had been influenced too.

ast month Anglicans split 398 to 107 he Church of England Assembly on a n condemnation of MRA. The ma- y favored accepting a report which ned against an MRA tendency to ize Dr. Buchman, to depend on slo- s instead of clear thinking, and to basic theological concepts.

he Moral Re-Armament movement, the Anglicans, is "psychologically gerous, gravely defective in its social king, and possibly a Christian heresy." archbishop of York, Dr. Cyril Gar- said the claims which MRA "makes n and again would not really stand careful or scientific examination."

Buchmanism in its early days, the Anglican report asserted, "was at least centered in Christ as Saviour and Lord." In later years it has given up this emphasis and has centered on "certain moral ideals." It "shares with Marxism a quite remarkable Utopianism" and puts "strong emphasis on unselfishness or love as a personal quality but without any like emphasis on justice as a social quality."

Lutherans will have two money-raisers

A staff member of the Lutheran Laymen's Movement had been kept busy full-time in helping ULC congregations with building-fund campaigns.

A half-dozen nondenominational groups, such as the Wells Organization, Ketchem, Marts and Lundy, had proved they can give valuable aid to congregations in money-raising. LLM could supply a fund-raising counseler too, Dr. Henry Endress calculated.

Successful experiments were made by Chester Myrom of the LLM staff. Then

Edmund R. Foehl joined the staff to specialize in this activity. In four months, Aug. 15 to Dec. 15, he aided 11 congregations in securing $621,720 in building fund pledges. A fee sufficient to make this service self-supporting is charged each congregation.

By Jan. 1 there were 150 ULC congregations eager to have the Laymen's Movement supply them with a counselor for fund-raising. This month an additional staff member will be added, Ira F. Angstadt, who has been an editor of McGraw-Hill publications.

One man can direct from 12 to 20 campaigns a year, Dr. Endress estimates. The fund-raising counselor may give "consultative service" only by attending several meetings with congregational committees. He may give full time to a congregation for a specific period (at $450 a week to cover all costs). Or he can give "multiple direction," assisting several near-by congregations in simultaneous campaigns.

Objective of the fund-raising campaigns is to raise the stewardship level of congregations involved, in addition to securing money for specific financial projects.

Religion at lunch

Every Tuesday at noon high school pupils in Bangor, Michigan, divide up according to their church preference, and receive religious instruction while they eat lunch. Of 280 pupils in the school, about 100 attend the classes.

In the science laboratory a Methodist clergyman conducts a class for Protestant pupils. A Roman Catholic priest uses the English classroom on the floor above. A Lutheran (Synodical Conference) pastor teaches the catechism in a third room.

In the Michigan legislature in mid-February Senator Charles B. Bondy said the Bangor plan is "a back-door way of

DICK SUTCLIFFE
Over 56 stations

getting religious teaching in the scho and is against the federal and state c stitutions." Irving Fidelman asserts plans to make a court test of the lega of the classes. Churchmen say that i rural community, where pupils m leave promptly after school hours for trips as long as 10 miles to their hom noon is the only convenient time religious instruction.

World News program acclaimed

One small Camden, New Jersey, tion had been the first to broadcas weekly "Church World News" progr originated by Richard T. Sutcliffe. Sutcliffe was an assistant editor of T LUTHERAN, and did the radio progr for the United Lutheran Publicat House which advertised its products d ing intervals in the report on chu events around the world.

Last week the program was on 56 tions (recordings are mailed from N

k City), and the National Conference Christians and Jews has awarded the gram its "Certificate of Recognition."

Sutcliffe report provides, "impar-y, the significant and interesting news ll faiths around the world," said the CJ. The program presents "the news urately with no editorial comment or nonizing."

Mr. Sutcliffe is now associate director he United Lutheran Church's depart-t of press, radio, and television. Five the 56 weekly broadcasts are spon-ed by the ULPH in cities where it has es. Others are sponsored by local rch groups.

tists not sure about headquarters

National Council of Churches 14-r headquarters building is scheduled construction on Morningside Heights New York City, with a million or more ars from John D. Rockefeller, Jr., as arting fund. But the plan calls for denominational groups investing 0,000 apiece, and sharing the build-with the National Council. An in-nce company has offered to lend the nce of the construction cost.

One denomination thinking about ving in had been the American Bap-Convention. To gain efficiency, its tered and semi-independent boards agencies should be brought under roof, the American Institute of Man-ment advised.

One roof might be all right, said the tists, but they weren't sure it should n New York. In reply to a question-e circulated by *The Crusader*, a Bap-periodical, 77.8 per cent of the Bap-favored a midwest location.

resbyterian and a politician

ice President Richard M. Nixon was on a good-will tour for the United es. In Guatemala he tried to win good will by telling Archbishop Mariano Rossell y Arellano that the Roman Catholic Church is "one of the major bulwarks against communism and totalitarian ideas" everywhere.

In Latin America, where Roman Catholicism has been the chief prop of dictatorships, the well-meant flattery sounded off-key. The first to say so was Dr. John A. Mackay, Presbyterian leader and the president of Princeton Seminary.

"I am sorry to say," said Dr. Mackay in reply to Mr. Nixon, "that the exact opposite is true.

"Two decades ago the Roman Catholic Church made concordats with the totalitarian rulers of Italy and Germany, Benito Mussolini and Adolf Hitler," he continued. "Today the Roman Catholic Church has a concordat with, and is the chief supporter of, Francisco Franco, the totalitarian ruler of Spain and the most hated man in Spanish history.

"It is also a painful fact that those Latin countries where the Roman Catholic Church has been the predominant religious influence have been breeding grounds for communism. This is true of Italy; it is particularly true of lands in Latin America."

And so forth

Sunday morning service at First Baptist Church, Albuquerque, N. M., will be on television every week. "We believe this is the first time in the history of television for a single church to initiate regular weekly telecasts of its entire service," said Ted Snyder of KOAT-TV.

Roman Catholics in a Pittsburgh parish donated six pounds of gold, mostly from watches, and hundreds of precious stones to make a crown for the Virgin Mary. Members of St. Mary's parish gave treasures valued at $15,000 for the ornament to be placed on a statue.

World News Notes

EXPERIMENT IN AUSTR

I HAD BEEN CHARMED by Vienna when I visited the city more than a quarter of a century ago. Since then the old capital of the Hapsburgs has gone through almost every kind of hell known to history. Civil war, famine, depression, inflation, native fascism, conquest by the Nazis, plundering by the Red Army, permanent occupation by enemies—Austria has known them all.

There were ashes enough in the blasted, ruined buildings. And the wreckage was only the outward sign of a vast amount of personal tragedy one could discern only as one came to know the people.

Nevertheless the fundamental feeling I have as I leave Austria after a stay of four months is that of hope. What is it that inspires hope?

Coexistence is possibility

FIRST, THE CONVICTION that coexistence between the free and Communist worlds is a live possibility. Austria is one of the places where the two worlds meet and, to a slight degree, interpenetrate. People who know the local situation will tell you that for coexistence to work there must be a balance of military power and a firm military frontier. Given these, you can have a limited amount of commercial dealing and cultural contact.

ANOTHER FACT of Austrian life that inspires hope is that both of the main political parties seem to have learned the value of moderation. In the twenties the two parties opposed one another with extreme bitterness. Armed conflict broke out between them under the Dollfuss regime in 1934.

Austria paid an appalling price for her experience with native fascism. Today there are Marxists and anti-Marxists, clericals and anti-clericals. But there is agreement on abiding by the res which come from using the methods democracy.

THE THIRD HOPEFUL feature of A trian life that has impressed me is an creasing concern for the dignity rights of individuals. You may not impressed by this at the beginning your stay. You find a strong feelin class distinctions and a sense of autho operating from the top down.

Then you meet a lady who form had a big house and many servants. N she has one servant. This one she c not treat as a servant, but rather companion.

You see this experience duplic again and again. The daughter of a m decorated Austrian general explai some of it when she said: "Social cla were badly shaken by the war. When lived in a bomb shelter, at first Mr was a banker and Mr. B a professor. after a while the cook was the great n The people who counted were those could do something useful for the othe Add the influence of the refugees, have suffered under Communist tyra and perhaps among intellectuals the fluence of an existential philosophy, that of Karl Jaspars, that stresses sonal responsibility. The outcome kind of ferment of individualism.

This is one of the reasons why " Carthyism," which means to Austr callousness to injuries inflicted on the nocent and indifference to the inher rights of free men, has left such a pai impression. It reminds these peopl what they would like to forget.

I am grateful that I have found much "fire in the ashes."—JUSTIN W NIXON *in "World Alliance News Le*

IE NEW HOOVER COMMISSION, whose s to study the functioning of the fed- government and to suggest improve- s, has made the first of its reports. former commission, also headed by resident Herbert Hoover, made rec- endations resulting in the saving of ons of dollars.

ie Commission on Organization of Executive Branch of Government authorized by Congress on July 10, . It will make a series of reports to gress based on the work of a number task forces" composed of leading rts, educators, political figures, busi- nen, and labor officials.

ie first of these reports tackled the ay question of personnel practices in ederal government. Based on a year- study by a group headed by Harold ds, president of Princeton Univer- the report recommended a major naul of the personnel system.

osals

MONG suggestions made by the Com- on were:

Establishing a Senior Civil Service, ie basis of competence, from career le in all departments. It would be ine to the changing political winds.

Increasing the staff of noncareer po- l appointees whose job would be the ng and defending of policies, so that people in the career service could in politically neutral in carrying out ribed policies.

Protecting the job-retention rights ople with 15 or more years in gov- ent service.

Raising the salaries of top govern- officials, both career and noncareer, means of securing and holding able in public service.

5. Simplifying the cumbersome classification of government jobs into fewer categories with clear-cut salary ranges.

6. Abolishing the performance rating system in which each employee is rated annually, and substituting a simpler system in which supervisors report only on those whose work is inadequate and those who deserve commendation or promotion, others receiving automatic pay increases.

The controversial sections of the task force's findings were omitted from the report sent to Congress. They were:

1. Criticism of the administration's political job-clearance system in which the filling of civil service jobs and promotion to higher levels are cleared with Congress members and party officials.

2. Criticism of the current loyalty-security program, with the recommendation that it be given careful study by a commission of distinguished citizens.

The task force report commented: "There is fear that honest and loyal employees can be destroyed by unsupported charges; that security authorities can be stampeded; that security charges are at times a means of making 'political' removals . . . A thorough study of the security system is needed to clear the air, to get the security problem separated from political controversy, to relieve the tensions of public servants, and to allay the anxieties of the public."

The report of the task force will be sent to Congress along with that of the Commission. Rejection of these findings by the Commission will not prevent their full discussion in Congress. If they could be protected from the acrimony of partisan politics, it would be healthy to give both these problems a full airing.

—ROBERT E. VAN DEUSEN

THIS IS GOD'S WORLD

By JOHN SCHMIDT

Basic affirmation in the great creeds of the ch
is faith in God, the powerful Creator of all th

THE TWO CREEDS in which the Christian church most commonly confesses its faith begin with the same great affirmation. The Apostles' Creed states simply, "I believe in God." The Nicene Creed inserts the word "one," making explicit what is implicit in the other. In either case, the Christian begins his confession of faith by affirming that God is.

In making this affirmation the Christian is not unique. Belief in some supernatural being or power with whom or with which man stands in some kind of relationship is universal. The belief may be denied, but only temporarily. Eventually it will appear again. It is intuitive and can never be completely eradicated from the human heart. Arguments have been offered to prove that God is, but they have remained arguments and fallen short of being proofs. At best they are confirmations of an intuitive belief.

THE UNIQUENESS of the Christian's affirmation lies not in the fact that he believes that God is, but in his knowledge of who God is. This knowledge has come to him in the only way it could—through the self-disclosure of God. In the Scriptures the Christian finds the record of this self-disclosure. In the creeds the principal facts of the record are summarized as personal confessions of faith, beginning in each instance with the solemn statement, "I believe."

The first affirmation which the Christian makes when he recites the cre his belief that God is the Creator o universe. This does not comprise whole confession concerning God. also believes that God has revealed self in Christ as Redeemer, and i Holy Ghost as Sanctifier. But he b with God as Creator. The familiar v are, "I believe in God, the Fathe mighty, Maker of heaven and earth is a simple confession, but the fact which it is concerned is a tremer one, providing inexhaustible materia thought.

The distinctly Christian note is f in the conviction that the God created the world is the *Father* Almi That thought was not supplied by dence from the created world itself source is the subsequent revelation v God made of himself in Jesus Christ Creator-God is also the Father of Lord Jesus Christ. In this way red tion is related to creation and the C tian becomes assured that the p which created and now sustains the v is a beneficent power. Without su faith prayer would seem futile.

BUT THERE is an even more int thought in the confession that the Cr is the Father Almighty. It establis personal relation between God the tor and the individual Christian. L dwells upon this thought in his exp tion of this article of the Creed. created *me* as well as all that exist as my Father provides for me and tects me against all evil. This the C

Dr. Schmidt is pastor of Indianola Church, Columbus, Ohio.

DETAIL OF MICHELANGELO'S "CREATION OF ADAM"
Famous painting is on ceiling of Vatican chapel

a acknowledges when he confesses his
h. Out of this confession should nat-
lly flow a life in duty bound to thank,
ise, serve and obey him.

Other religious thoughts are associated
h God as the Maker of heaven and
th, thoughts concerned with his power,
majesty and his wisdom. Naturally,
ence is not concerned with any of
se. It is more concerned with deter-
ining when and in what manner the
verse came to be. But for the Chris-
n these matters lie only on the periph-
of the creation story as found in
opening chapters of Genesis. They do
constitute the heart of the matter.

The heart of the matter is the revela-
n which can be found in the story of
mind and purpose of the Creator.
en so interpreted, the Christian finds
hing in it which can be contradicted
the results of scientific investigation.
y when a literalistic interpretation of
facts as recorded in the Genesis ac-
nt is insisted upon is tension between
two approaches created.

A THREEFOLD RELIGIOUS truth is embodied in the creation story. First, it attributes the origin of the universe to the creative word of God. God said, let there be, and there was. Sometimes this conception of creation is described as creation *ex nihilo,* out of nothing. But when so described, the idea is not presented as a cosmological theory of the origin of the universe but as a feeble attempt to express in words the power, majesty and wisdom of the Creator. The world *did* have a beginning and it *was* created out of nothing. But it is not upon that fact that the mind of the devout believer dwells. Creation out of nothing is a way of expressing man's belief of the utter transcendence of God in creation. The response which it should invoke is one of awe and reverence and a desire to worship, and not an attempt to pry into a mystery which is utterly beyond the ability of the human mind to penetrate.

The second truth of the creation story is that it describes creation as teleologi-

cally progressive. It begins with the lowest creatures in the scale of value and ends with man as the highest. Man is represented as a unique creation, possessing characteristics which differentiate him from all other creatures. With this truth Christianity can never trifle.

Whatever the theory of evolution may seem to uncover so far as man's physical constitution is concerned (and even in this respect it still has much to prove) his spiritual constitution and his endowment with a soul is a postulate of faith on the basis of revelation. With this fact science cannot deal. It can neither prove nor disprove, although the intuitive conviction of the human race everywhere seems to attest the fact, as witnessed by the almost universal belief in a future life.

THE THIRD RELIGIOUS truth in the creation story is the revelation that man, as he came from the hand of God, not only had the capacity to know God and have communion with him but that he actually did have such communion. This is the meaning of the creation of man in image and likeness of God. Man this image and likeness through his into sin, but he did not thereby cease be an object of love and concern to G God subsequently made provision wh by the image and likeness could be stored.

THUS THE CREATION story reveals answer to the Psalmist's question, "W is man that thou art mindful of him the son of man that thou visitest hi Man was created in the image and l ness of God, with capacity to know G and love him. To restore man to his h estate was the object of redemption.

These are the essential religious tors in the story of creation. Scie cannot hope to add anything to them take anything from them. They emb the purpose of the story, which is no give a scientific account of the origi the universe but to lay the groundw upon which the whole subsequent rev tion of God must be made to rest.

THE EARLIEST FOLLOWERS (of Christ) did not use creeds or doctrines as we know them today. For them, to believe meant simply to follow the Way. Today we need creeds or something like them as reminders. Just as the *Reader's Digest* boils down longer articles, and as a motion picture puts a thousand-page book into an hour's entertainment on the screen, so also a creed gives us a quick review of what our faith means. As a map is helpful in following a hiker's trail, so a creed helps the believer along the Way of Christ.

—A. J. UNGERSMA in *Handbook for Christian Believers* (Bobbs-Merrill)

AT ISSUE IS THE TRUE NATURE OF MAN. Either man is the creature whom the psalmist described as "a little lower than the angels" . . . or man is a soulless, animated machine to be enslaved, used and consumed by the state for its own glorification. It is, therefore, a struggle (between the free peoples and the Communists) which goes to the roots of the human spirit, and its shadow falls across the long sweep of man's destiny.

—DWIGHT D. EISENHOWER

isit to a Samaritan Village

MAURICE MOYAL

Customs unchanged for 3,000 years mark the life of biblical people who claim to be the true Jews

EFORE US AS FAR as the eye can reach, tches the plain of Saron—one great nge-grove, with here and there flat-aced villages. After we have traveled ie distances the citrus trees end. The d begins to climb. The bus proceeds vly, painfully, with rumbling and matic noises. Finally we arrive at the of Mount Gerizim, the sacred place he Samaritans, where they celebrate r passover.

he road to the top of the mountain nder repair and closed to cars, so we a little foot-trail. The higher we ıb, the better view we get of the city Nablus, the Biblical Schechem, tightly ged in between Mount Hebal and unt Gerizim. At a distance, it looks pretty with its shining white terraces lost amidst the trees and the many ams glittering like molten glass in the

Iusni Effendi Sadaka, head of the l Samaritan community, shows us the es where the Israelites were assem- 2,500 years ago after the crossing he Jordan under Joshua. These twin ıntains then witnessed a very impres- ceremony as six tribes occupied the es of Mount Hebal and six the slopes Mount Gerizim.

CCORDING TO INSTRUCTIONS pre-sly received by Moses, the Levites the elders stood around the Ark of Covenant in the valley between the two mountains (the actual road from Jaffa to Nablus marks the place exactly) while Joshua proclaimed the blessing of the Lord if the nation remained faithful to the law and his curses if they transgressed it. The priests, facing Gerizim, proclaimed, "Blessed be he who will not worship idols!" and then turning to Hebal proclaimed "Cursed be he who will worship idols!" The assembled nation echoed twice "Amen!"

Afterward Joshua erected on Mount Hebal an altar of twelve unhewn stones upon which he offered sacrifices and carved a copy of the law. When Husni Sadaka tells me about these biblical traditions and the story of Abraham, who erected an altar on the top of Mount Gerizim, he looks taller, a flame shining in his eyes.

I can well understand why. He is showing me the faith of his people, the proofs of their ancestry. For these traditions, this little dying race had the strength to suffer a thousand years of persecution at the hands of Jews and Muslims. Clinging stubbornly to the slopes of Mount Gerizim, a minority of a minority and hardly tolerated in their own country, they let the storms pass and prayed for better days.

Dr. Moyal is roving editor for a French news agency and spends most of his time in the Near East. He is a frequent contributor to American newspapers and magazines.

WOMAN IN SAMARIA

Life hasn't changed much since the days of ancient Israel described in the Bible

NOW WE SEE AHEAD of us a camp of fifty tents and wooden huts. During the entire fifteen days of their Passover (which does not coincide with the Jewish Passover, for the Samaritans have a calendar of their own) the community of 285 souls lives the same life as the ancient Israelites and the modern Bedouins. The camp does not actually occupy the mountain top, which they call the crest of the world, but is about 150 feet below it.

Once their temple, a rival of that of Jerusalem, stood on this sacred peak, near the altar built by Abraham. Three times each year, at the feasts of Matzoth, Sukkot and Shevuot, they circumambulate the stone where Abraham offered Isaac, filing around it thrice in solemn procession in their bare feet. I have seen them very angry with a Bedouin sheph who irreverently stepped on this stone

STREETS IN THE little camp are see ing with activity. Processions of sn donkeys from Nablus bring cans full water. A man is kneading matzoth— leavened bread. Women are cooking evening meal over pans of charcoal. course, if a non-Samaritan touched food it would be desecrated and thro away!

Young men are carrying in their a the white sheep for the sacrifices of morrow. Some, with their hair in a li chignon at the nape of their necks, the Levites—thirty in all. A youth digging a hole in the rocky ground. the bottom he arranges clean white p bles, for this is a kind of Maori o where the slaughtered sheep are to roasted.

We are shown a kind of corral closed by stone walls, about 300 long and half as wide, divided by ro into three parts. The sacrifice is to t place here, and these walls are to s arate the Samaritans from the n crowd of onlookers whom their feas bound to attract from all Hasher Jordan.

After we have been shown all aro the camp, we have a little rest in Hus tent. We are solemnly introduced to company already gathered there: Ab Hassan el Kahin, the Sacrificer, sec only to the High Priest; 90-year l Yussef, oldest of the community, several others. The tent is furnis with a sofa, a Russian samovar blankets to sit on. We had to rem our shoes and put on large felt slip before stepping in.

THE COMPANY is interested to hear I am a contributor to American m zines. I am shown a few pamphlets v

by American authors—nearly all
cs—and printed at the expense of
. Warren, of Birmingham, Ala., who
a friend of the Samaritans fifty years
The tent under which we are sit-
is one of his gifts. The pamphlets
old to tourists for the benefit of the
munity which is very poor.

Yes, my friend," Husni says, "you
hat we are very poor and very few.
upon a time, all this country was
For generations we have fought
the Jews. The Jews say that we are
the sons of Moses like themselves.
pretend that we are colonists sent
he Assyrian kings from the Land of
h to replace the Jews deported to
lon, but we are of a purer Jewish
d than they are. In fact, we are all
remains of the tribes of Manasseh,
aim and part of Levi, and heirs to
Northern Kingdom of Israel."

cording to Orthodox Jews, the
aritans are the offspring of Aryan colonists sent in by Nebuchadnezzar, without a drop of Jewish blood in their veins.

As in all such matters, the truth doubtless lies somewhere between these two versions. My theory is that some Ephraimites had hidden in the neighboring mountains of Samaria and thus escaped the Assyrian deportation. These mingled with the newcomers, who soon forgot their origins and espoused all the claims of the House of Israel.

This theory is corroborated by the physical features of the Samaritans. No one writing about them has hitherto seemed to notice that they are tall, blue-eyed, and fair or sandy-haired, while the local stock are short and dark. By western standards, the Samaritans, with their narrow wrists and ankles, look very aristocratic, with the peculiar aristocracy of a wornout race.

In 1820, they were five hundred; but only 150 remained in 1838 when the

THRESHING GRAIN IN SAMARITAN VILLAGE

y and chaff are carried away by the wind while kernels fall to ground. Village in ground is typical of many Samaritan settlements, where simple life prevails

English traveler Robinson visited Nablus; and sometime later, as few as 95. For well over 25 years their number had been frozen at that figure. Hence arose an Arab legend that when a Samaritan baby is born, an elder of the tribe must die.

THE TRIBE faced extinction, for as in all old races the number of men far exceeded the women. From the cradle a girl would be contracted for. Like the Semites, the Samaritans have to pay for their brides. In some periods the price was $1,500, a fortune for such people.

Quite a number of young men were obliged to remain bachelors. So my friend Husni 25 years ago married a Russian Jewess, thus for the first time in 2,000 years bringing in a wife from outside the tribe. Though somberly cursed by the elders, his initiative proved successful. Others followed his lead, even married twice.

ANCIENT COPY OF SCRIPTURES

Samaritan high priest displays old scroll bearing first five books of Old Testament

Now that new blood has been inje the number of Samaritans is steadil creasing and the younger generation an equal number of boys and girls. old traditions have not been forsa for the Jewish women newly adm into the bosom of the community proved to be more orthodox than t born in it.

AS A MARK of great favor, we are t to the synagogue and shown what well be the oldest known copy of Pentateuch, which they claim was ten by Abisha, son of Phineas, so Eleazar, son of Aaron, the brothe Moses. Though they are very desti they have refused to sell it. A box w is said to be still more ancient by se thousand years contains the parchn which is wrapped in a marvelous sh of green silk.

This copy of the Pentateuch, w differs in some verses from the ve usually accepted, is written in old Sa tan-characters claimed to be the ge Jewish alphabet. Up to now the munity does not possess any pri press nor type for this peculiar alph At least once in his life every Sama must write the sacred text in ink of ferent colors after having undergone complicated purification rites that be renewed every time that the scrib to write the sacred name of Jeh Some of such manuscripts are marve taste and calligraphy.

BUT TWILIGHT is now at hand. company breaks up to put on their s white cloaks for prayers in the c I have heard the prayers of all sec the Jewish community but the pr of the Samaritans are unique. Th they are recited aloud from the P teuch, I do not catch a single word

ARAB IN JORDAN

cal of the refugees from Palestine given food and shelter in church-orted camps is this turbaned man

ıy knowledge of the Hebrew idiom. Samaritans have not only a special ıt, but a special brand of Hebrew different from that taught at the Institute of Higher Oriental Studies. ıe venerable, white-bearded High t holds their Pentateuch at arm's h and swings it to and fro in the air. whole group—with the exception of vomen who do not pray in public—rate themselves on the ground on hands and knees till their foreheads n the dust, in the typical gesture of Muslim prayers. It is a deeply mov-scene—these prostrate white forms ıst the background of this most beautiful landscape of the Holy Land, with Mount Carmel and the sea visible in the distance on one side, and on the other the Mountains of Moab concealing Jerusalem.

In the air of the twilight what a poignant melancholy in the prayers of this little dying race! Their foreheads in the dust, they remember their lost greatness, their dead great men. Abruptly, the Oriental night descends; the white forms become indistinct. In the camp and down in the town the lights are lit. In the voices of the Samaritans there echoes all the nostalgia of Israel, all the Messianic dreams.

I SHOULD PREFER to end upon this note, for on the morrow, it is a theater. A noisy crowd has invaded the Mount, examining the Samaritans as if they were animals in a zoo. I must confess that my friends, like ham actors on the stage, thoroughly enjoy the spotlight. After the prayers, the seven white sheep are slaughtered each by a single stroke upon the throat. They are then filled with air from a bicycle pump to permit the easier scorching of their skins and then put whole into the stone ovens to be slowly roasted. But I am a little disgusted at all this show.

I go to visit the well of the Samaritan woman which is not far off. Everybody knows this passage of the Gospel: Jesus asking water from the Samaritan woman. The immortal words sing in my memory: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father . . . God is a spirit and they that worship Him must worship Him in spirit and in truth . . ."

✠

HOSE WHO HOPE for no other life are dead even in this.

—J. W. VON GOETHE in *The Golden Book of Immortality* (Association)

CAN SOCIETY FORGIVE?

People who have been in prison need help because t
face unusual handicaps in getting jobs, living normal l

THE YOUNG HOUSEWIFE stared angrily at the teen-age boy standing at the door of her apartment.

"You may be my brother," she said, "but you're a jailbird now. And if you ever come here again I'll call the police." She slammed the door shut.

THE PERSONNEL INTERVIEWER turned from the application form on her desk to the gray-haired man who stood waiting.

"I'm sorry," she said, "but we don't hire ex-convicts. It's company policy. I hope you understand." He nodded. He had heard the answer so many times before.

THE DEAN shook his head regretfully at the dark-eyed woman seated in his office.

"I wish we could hire you," he said, "but state law forbids us to employ a teacher with a prison record."

THERE ARE THOUSANDS like them—the teen-ager, the gray-haired clerk, the dark-eyed teacher—released each year from prisons and reformatories and trying, against steep odds, to rebuild their lives.

When they were caught and convicted, they may have made headlines that shocked those who knew them. But after they have paid for their offenses, few remember them, and fewer still are ready to help them on their hard road back.

And without help, says one church specialist in prison problems, their struggle may end in waste and desperation.

The Rev. Paul Tilden, associate director of the Department of Pastoral Services of the National Council of the Churches of Christ in the U.S.A., is head of the Council's special chaplaincy program fo stitutions. He has visited scores of ons, interviewed hundreds of prison ficials and inmates, and given aid t prisoners who turned to him for ance. He knows by experience how resources are open to these men women.

From his experiences came the st of the three who tried to find their back alone. The names and some d have been altered here, to protect individuals and those connected them, but the stories are essentially All three found their road barre loneliness, law and public prejudice

JACK, IN HIS LATE TEENS, was rel from the reformatory where he served three years after he stole an mobile and was caught at the end o wild ride.

"If there had been anyone to tu after his sister shut the door, it r have worked out differently," Mr. T commented.

But Jack was alone in a strange He rented a room in a cheap hotel when his few dollars ran out, he pil a check from an apartment house box and tried to cash it in a neighbor store. The storekeeper, suspicious o youngster, had him arrested. This Jack was convicted and sent to fe prison as an adult offender.

GRAY-HAIRED Philip Stewart, Tilden noted, most of all needed he finding work. He had served three tences for small burglaries, and had trained in prison as a clerk. Whe

set free for the third time, with his suit and ten dollars from the state, was determined never to go back to on. But ten dollars doesn't go far. aid his bus fare to the nearest town, week's room rent in advance, the e of a bag of apples he planned to on till he found a job, and that was And no one would hire the ex-con- as a clerk. Finally one night, broke hungry, he tried to steal food from rocery, and for his theft was sent back prison for life as a fourth-time of- der.

Miss Roberts, the dark-eyed teacher, been convicted for falsifying her in- ne tax return. The understanding she ned in prison might have made her a er teacher than before, Mr. Tilden eves—but she was forbidden by law teach. The end of her losing battle ne one morning when she was found er rented room, hanged from a ceiling ire, an overturned chair under her gling feet.

With friendly help, Mr. Tilden empha- d, all three might have been useful productive people.

HE IS CONVINCED that this kind of help uld come from the churches, if church ple understood the problem and the ons for it. To back up his belief, he s examples of ministers, laymen and nen who have given friendly and un- standing aid to released prisoners.

There are only a few of these church projects now. Soon there will be ny more. Church representatives have ne together with national experts on on and parole problems to develop a perative program in which they hope enlist churches across the country.

Among the experts are Roberts Wright, ciate executive director of the Amer- Correctional Association in New k City, an American Baptist layman,

PRISON VISIT

Lutheran pastor visits an inmate

and Prof. Austin McCormick, of the University of California, a Congregational layman who is nationally known as a consultant on penology.

Chairman of the new group is Mr. Robert Hannum, a Congregational minister's son who has been helping ex-prisoners for 25 years, for the last ten as director of the Vocational Placement Bureau of the Osborne Association in New York City.

From Mr. Hannum came an outline of the special committee's objectives: first, to stir the conscience of the nation's church men and women to realization of the difficulties of those trying to start new lives "outside"; and second, to map out practical ways in which church people can give the aid that is needed.

"OUR WORK is just beginning," Mr. Hannum declared, "but we hope in time our efforts will initiate a nation-wide

movement that will help thousands on their road back to normal and useful lives."

Formally titled the Committee on the Churches and the Problems of Parolees, Probationers, and Ex-Offenders, the group is concerned not only with those freed from prison, but with those released on parole, those eligible for parole if jobs are available for them outside, and those convicted and placed on probation instead of being sent to prison.

Mr. Tilden said that many churches could undertake the kind of practical project that is now carried out by an isolated few. As an example, he cited from his records the story of the minister and the church member who helped Mike Sedgewick, a lawyer who had served time in prison for a fraudulent stock market deal. Sedgewick's wife permitted his release on parole only on condition that he never again come near her or their children. The community where he had once been liked and successful was closed to him.

"But Sedgewick was one of the fortunate few," Mr. Tilden commented. "His chaplain in prison knew an understanding pastor in another town, and wrote to him on the ex-lawyer's behalf."

When Sedgewick arrived on the train, the pastor met him at the station and took him to a room that had been made ready for him. A businessman in the congregation had found a job that would use some of the former lawyer's skills. And no one in the community but the minister and his aide from the congregation knew of Sedgewick's record, Mr. Tilden emphasized—he was free to start with a clean slate.

ANOTHER FORM OF DIRECT assistance the committee will consider, Mr. Tilden said, is a plan used in England, Holland, Denmark, and some other countries, where citizen volunteers under pro sional supervision act as sponsors specially selected problems.

Usually under this plan, he explai the parole officer has a list of minist laymen, and other volunteers to whom can refer individual parolees who s most likely to succeed in starting a again.

The volunteer works under supe sion, most often that of the parole ficer, and offers the parolee in his a spirit of friendly acceptance, a re tive ear, and occasionally some pract aid or guidance, until the parolee gotten started on his new life in the c munity.

"In very few cases," Mr. Tilden ad "have parolees sponsored in this ma gotten into trouble again."

Further, he noted, in countries w this system is used, the number of peaters"—those sent to prison for sec and third offenses—is less than five hundred. The U.S. on the other h has the highest percentage of "repeat on record, he pointed out—more t half of those who once serve a pr term are convicted and sent to pr again for other offenses.

Such a program of volunteer spon ship adapted to American use m change one of the factors that contrib to the U.S. "repeater" problem— overburdened parole system where e efficient parole officers can rarely their charges for more than a few utes once a month.

DIRECTED TOWARD legislative ref rather than immediate aid projects, Tilden added, is the possibility the c mittee is considering of enrolling l councils of churches and groups church women in a study of prison parole practices and laws in their states.

RELIGIOUS SERVICE IN CELL BLOCK

ups of Christian laymen conduct worship services in jails. Big problem with many ɔners is whether society and the churches will welcome them after they get out

hese practices and laws vary widely n state to state, he explained. At one eme, California is the only state re a judge may pass sentence but not determine how long a time the ence will last. A special state author- decides when the prisoner has been bilitated and is ready to leave the tution. At the other extreme is New k, whose list of laws restricting the ffender Mr. Tilden described as midable and occasionally fantastic." ex-offender who was a doctor, law- dentist, nurse or veterinarian cannot tice his profession again; he—or she —cannot teach or enter civil service, even for such a humble job as sweeping the subway platforms. One regulation, he noted, provides that the ex-prisoner cannot take out a license to go fishing.

Whatever understanding, sympathy, or programs of study and direct action the committee initiates among U.S. church people will have value, Mr. Tilden said.

"For Miss Roberts, the school teacher, and for Stewart, the gray-haired clerk, our help comes too late," he said. "But for the teen-ager, and for thousands of others, there is still a chance, if we will give it to them."

GOD NEVER ALLOWS any man to close the door on himself without first warning him. The responsibility then becomes ours.

—ROY L. SMITH

WORK CAMPERS BUILD A KINDERGARTEN

By EMERSON GEORGE HANGEN

Christian young people from all over the world joined toget to build a school for children of refugees from eastern Eur

FOUR WEEKS in the early summer of 1954 at the work camp sponsored by the World Council of Churches at Ludwigsburg, Germany, has become the most meaningful part of my Christian life to date. I could only guess at what the experience would hold as I traveled to an overseas work camp of young people from all over the world, where I would be a representative of Christian young people in the United States.

I knew that we were to build, with our own hands, a kindergarten for children of refugees from Russia, Poland, Estonia and Latvia. On paper this sounded like a worthy project. But what was the significance of bringing all these people together to do it?

I soon found out. It was simply this, that they had come in the name of Christ, as a Christian family, to share their labor, their thoughts and their devotion in an international Christian undertaking.

NO CAMPER ARRIVED with a preconceived idea of what he was going to get out of the camp. His only concern was with what he could do to make the project a living witness to our Lord.

It was the richest fellowship imaginable. Two Arabs from Trans-Jordan worked alongside two campers from Saarland. Two Dutch girls worked two American girls, taking their t at unloading truckloads of stone shoveling sand into the cement mach Campers from Portugal, Italy and Gr were in the same assembly-line young people from Australia, Swe and Schleswig-Holstein. There were representatives from the East Zone Germany!

We worked harder than most o had ever worked before. Strangers came fast friends in a matter of d laughing at each other's efforts to unwieldy pick-axes and stone hamm Weather never stopped us—we wen digging and laying stone in the rain in the hottest sun. It was happy w Professional builders helped out, we saw a hole cut in the ground bulldozer gradually become the fou tion of the kindergarten. By the en the four weeks, we saw the first completed!

YET THIS CAMP was more than w though it certainly was that! It was Christian fellowship of the richest where some of the finest young a in the world today joined together to as a family, functioning through pr work and play. Our manual labor tempered by worship and study. started our day with prayers toge We ended it with evening vesper which German, Swedish and a half d other languages were heard in com

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Mr. Hangen is a pre-theological student at Stanford University and the son of a minister in California. The work he describes is sponsored by the World Council of Churches, which receives part of its funds from American churches. Among the supporting groups is Lutheran World Action.

lication and thanksgiving.

ur hymns rose in the tongues of many ons. At the final communion service, Lord's Prayer sounded strangely ıtiful spoken simultaneously in Ara- and English, in German and in ıch.

wice a week we had Bible study, with ial emphasis on the great passages ning *work*.

Ve did not miss opportunities to learn e about problems around the world are the common concern of fellow- istians. A young Arab teacher in a ieran school in Trans-Jordan told us he internal situation in Israel and of deep conflicts that exist. The director ur school told us of missionary work ndia. On another evening, a camper ke on the World Council meeting to ield later in the summer in Evanston, ois, and of what it hoped to accom- n.

Ve were not only getting better acquainted within the camp, but also with the community, for we followed from the very first day a program of integration to help us to know better the people we were helping.

I well remember one visit with a family from an Iron Curtain country. They were denied the chance to come to the United States to work, because they were all too old. They couldn't go home, because they no longer had a home. They lived in one room in a barracks-type building, but there was never one word of complaint during the evening we spent with them. They had accepted their situation and made the best of it, and we were made to feel welcome and comfortable in their household.

Other evenings we made visits to neighboring Lutheran church homes at Blaubeuron and Malbronn, and a never-to-be-forgotten pilgrimage to the magnificent Lutheran Cathedral at Ulm—the tallest in all Europe!

YOUNG WORK CAMPERS CLEARING AWAY RUBBLE
Most of them worked harder than they had ever worked before

We attended concerts given by students at the school where we were staying, and one Sunday afternoon we reversed the procedure and became the entertainers as we put on a program for the refugee families.

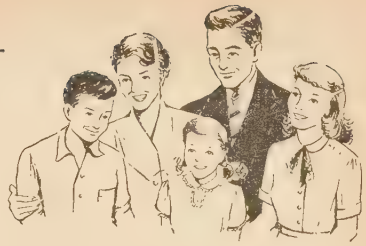
On our last night we attended a banquet given by the city. Speakers expressed their gratitude for what we had done, and told us how glad they had been to have us among them. Later that evening I stood on the train platform waiting for an express to bear me away on the first lap of my journey home. I was one of a crowd of young people from all over the world who were singing American spirituals and German lieder and wishing one another God-speed.

These are a few of the things t made this summer truly meaningful me. I was only one among 116 o young people from all over the Un States who were working on all k of projects in far corners of the ea Next summer, there will be more o to share experiences, problems, and t solving through the love of God as s in Jesus Christ.

The words of one of our Arabs s to describe most adequately what w camp meant to us: "Let hope, love understanding be our way in every life. Let us come to understand e other more and more and thus allow to work in us and mold us."

"Jesus loved Martha, and her sister, and Lazarus" (John 11:5). Whenever the two sisters appeared, Martha came first. She may have been the elder. More probably she was a born leader. Martha and Mary were both dear to the heart of Christ, equally dead, but not in the same fashion. When their brother Lazarus lay dead in the grave, Martha kept busy, mingling among people. Mary sat still in the home, alone with her sorrow. When Martha learned that the Lord was coming, she hastened out to meet Him. Mary lingered in the house, with folded hands, the tokens of a broken heart. Each woman showed her devotion in a way distinctly her own. If they were living today, one might become known as "Martha the practical," and the other as "Mary the mystic." One would lead the Ladies' Aid Society or the Sewing Guild. The other would render a personal ministry among the sick and shut-ins, or be a promoter of home reading about missionary heroes and heroines.
—From *Biographical Preaching for Today* by Andrew W. Blackwood (Abingdon)

Any form of prayer is like the key that opens a door. A small key it may be, taken from an inner pocket, a key grown smooth from much handling. Responding to its turning, the door opens slowly—into what stillness, down what avenues of radiance, only the one who prays knows; but the experience, no matter how long or how short, is not unmarked in our lives.
—Elizabeth Yates in *Your Prayers and Mine* (Houghton, Mifflin)



COMPANY

I REALLY HADN'T INTENDED to wait up Dan to come home from the church ncil meeting. We had Paul Symnds, the assistant pastor, at our house supper and I was tired.

Not that having one extra made so ch work. It was the mounting excitent among the children, and not being e what was going to happen next. om the time they knew that Pastor nmonds was coming they started their cial preparations.

Susie and Pete began bringing so many their treasures downstairs to show that I promised to let them take him tairs instead. Then Karen decided t the curtains on the stair window ght to be washed and if I didn't have e she'd do it.

"VERY WELL," I agreed, as she perded. "I simply don't have time to do his week. If you want to do it, that's . But if you don't get them ironed, window will just be curtainless. Men 't notice such things."

"Pastor Symmonds does. Barbara says mentioned her mother's beautiful yelltablecloth when he was at their house their antique candlesticks."

"Oh, Karen. You and Barbara sound a pair of old women. Such things e talking about!"

"Oh, we don't what you could call *talk* ut them. We just *mention* them when re talking about him." Then, as she lized what she had said, she looked so mayed I hadn't the heart to press the nt. After all, admiration for an unobtainable hero is a normal part of growing up.

Anyhow, the upshot of the matter was that Karen was ironing the curtains, a job she does very well, when she should have been setting the table. Pete and Susie were overjoyed to take over that job for such a special occasion. They were singing, "Whistle while you work" with more gusto than harmony when there were sudden shouts of, "It does!" "It doesn't!" "Look out!"—a crash and silence.

I CLOSED the oven door with a bang and nearly collided with Karen racing for the dining-room. In their zeal, the children had knocked over the pretty dish of relishes I had arranged. Celery, cucumber sticks, and carrot curls were strewn on the cloth, while radishes and olives had rolled the whole length of the table to land on the floor. On the cloth was a soggy stain with wet dots and dashes to mark the trail of the olives.

For a minute no one said anything. We all looked at one another. There just didn't seem to be words to fit the catastrophe. The spell was broken when Susie flung herself at me, weeping. Pete began to laugh hysterically and Karen stooped to gather up radishes and olives from the rug, shouting, "You kids!"

As I patted Susie's shoulder, I thought with a saving flash of humor of an English teacher who had told me that if I used up all my words on little things I'd have none left for something big.

Or was this so big? If I called a mess

of spilled relishes on a fresh tablecloth a catastrophe, what could I say about an atomic explosion? Probably nothing at all. But there was no use turning this into a family disaster. "Well, chicks, we have work to do. Get those olives up off the floor before we step on them. The radishes can be washed and all this stuff on the table can be arranged again. Karen! I smell something scorching! Your iron! The curtain!"

BUT IT WAS ONLY the ironing board cover—and an old one at that. I drew a deep breath and pulled a clean cloth from the drawer.

By the time Dan and our guest arrived, the curtains were hung, the table reset, the relishes looked crisp and fresh, if not quite so abundant as before.

All through supper things continued to go well. The roast seemed all the better for my having neglected it in favor of the dining-room at the last minute. It was crisp on the outside, juicy and tender inside, just the way Dan likes it. And just the way Pastor Symmonds likes it, too, judging from the way he accepted a second helping.

Like most cooks, I enjoy serving people who enjoy eating, so I was having a fine time. The children were all ears for our conversation, putting in a question now and then or answering one of the pastor's without monopolizing things.

"M-MM, RADISHES," he said, as Karen passed him the dish. "I've always loved them since I was a youngster and raised them myself. It was my first experience with putting seeds in the ground and taking something good out of the dirt."

Pete's eyes began to dance. "You couldn't exactly say these came out of the dirt. Just—" and he looked at Susie who clapped her napkin over her mouth. Pastor Symmonds looked puzzled, but turned to answer Karen who was aski "Did you live on a farm when you w little?" and the moment passed.

When the youngsters had dragged apparently willing victim off to see th prize possessions, Dan looked at me o the evening paper he had picked "What's with the radishes? What Karen covering up?"

When I had told him the story roared. "Mind if I tell him? He'll en that."

"Just don't say anything that could e barrass Karen. You know how touc adolescents are. Do you suppose he's joying the conducted tour?"

"Sure. He likes kids. But maybe has gone on long enough. I'll resc him." He went up to announce that was almost time to start for the meeti

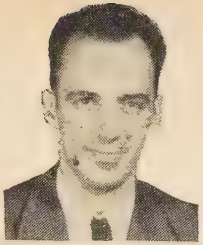
AS THE MEN stood at the door rea to leave, the young pastor smiled arou at all of us. "I can't tell you how go this has been. A bachelor can get v tired of restaurants. In fact, he can very tired of being a bachelor. I'm h ing to remedy that soon."

Karen beamed. "Oh, wonderful!"

After the men had gone, Pete a Susie been tucked in and the phone c made, Karen had a hard time settli down to her homework. To keep company in the living-room where was working at the desk in the corn I picked up the book Dan gave me fo valentine. It's *Katherine, Wife of Luth* which I had said I wanted to read. I'd been too busy to get at it till tonig

That's how it happened that while really hadn't intended to wait up for D I was still curled up on the davenp and hundreds of years away when came in. "Whom," I asked, inspired Frau Luther, "shall we invite tomorr night? Why not six or eight or ten ext Just for a start?"

CHRISTIAN CTIONARY



PHILIP R. HOH

ORIGINAL SIN

A SNAKE TALKS a young woman into ng the fruit of a forbidden tree. The y of Adam and Eve and the serpent familiar to all of us (Genesis 2:8—4). The author of this story—a re-rkable man whose name we do not n know—was trying to tell us some-ng of the beginnings of sin. His lan-ge is picturesque and suggestive.

His ideas are worth serious thought: t the first impulses for evil originated side man (the serpent of the story); t people could not tell good from evil il they had sinned (3:5, 6), therefore re and yet were not responsible for first sin; that the result of sin is the dency to withdraw, especially from d (verse 8); that the consequence of is the kind of existence we now have, ead of a garden of Eden.

THIS AUTHOR in Genesis observed that n "is by nature sinful," that "all men conceived and born in sin"—as we fess at the beginning of the church vice each Sunday morning, and ac-wledge at the opening of the bap-nal service. From his origin, man is ul. He is originally sinful, by nature ul. The only exception was Jesus , being the Word of God in flesh, a special person.

There are few thoughtful people who not admit with Paul, "I do not un-stand what I am doing, for the things ant to do I don't do, and I do things I am against" (Romans 7:15). People if left to themselves are destructive. There is something about us that gives us a natural bent toward evil.

Of course there are some wishful thinkers who deny this and keep repeating that every day in every way they are getting better and better, or who feel that positive thinking will enable them to overcome themselves. Certainly the Holy Spirit of God enables us to grow in grace. But without that influence, nothing of the sort.

HOW DID THIS ORIGINAL sin come about? The author in Genesis attributes the fall of man into sin as the work of an outside evil force. But where did that force come from? Did God create it, as he did the serpent? Is God therefore responsible for evil?

Did an angel become too proud and fall? If so, what was there about him that made him act that way? How would he know that pride was wrong? Who created him that way? God?

There are many long and complicated arguments concerning the origin of sin. 1) God created the possibility for evil (put the tree in the garden) and the leaning toward it, or 2) from the beginnings there was an evil force co-existent with God, or 3) the original act of sin was an accident which God then defined as sin and which accidentally became habit-forming, or 4) when we speak of "beginnings" we don't know what we are talking about. Take your choice.

THE FACT REMAINS that we are naturally sinful. It is clear that God does not want us to be robots, automatically doing his will. He has created us as free men, with wills that are free. If we are to fulfill the purpose for which we have been created, we must have the ability and possibility to make our own choices,

even if those choices prove wrong.

The freedom to love demands the freedom to be self-conscious and to an extent self-determining. This allows the possibility of sin and the danger of liking it. God knew what he was doing when—as the author in Genesis put it—he created the tree in the center of the garden and told man not to eat its fruit.

Even before that happened, God foresaw the results, and planned to send his Son to redeem people from the sin they would fall into. Sometimes we ask why God allowed it all in the first place. If he had not we would all be robots, sinless to be sure, but without the abilities to think and feel and desire and appreciate and love. As things are, we are sinful, to be sure, but at least we have personality, and the possibility of redemption through Jesus. We are able to do wh ever it is that God desires us to do.

I am just thankful that I do exist do not regret that I must be continu alert against the tendency to sin, for i an essential part of me, which God fo saw. My need for repentance lies w the fact that I do not fully avail my of the Holy Spirit.

I REPENT, not that I am naturally sin but that I have not let myself respo more fully to the influence of God. have sinned, not by being human, but not being more Christian. I have b baptized and given a new birth, not sin this time, but in the Holy Spirit confess that I am by nature sinful a thank God for overcoming my hum nature.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Nagging

QUESTION: I am seventeen and expect to finish high school next year. For about as many years as I can remember, my father and mother have been in conflict. I am embarrassed to tell it, but they are both naggers. If Mother wants Dad to do something about the house, or to perform an errand on the outside—and he doesn't get it done by the time she thinks it should be done—she hammers on him, complains, and argues until he does it or explodes. As soon as one job is finished or errand performed she gets after him about something he didn't do rightly, forgot, misunderstood, and then there's no end to that.

On the other hand, Dad does his sh of nagging. If meals are not on time, or can't find something, or an article of cl ing has gone unmended, he sails into Mot and keeps harping on it endlessly. Thi almost a daily occurrence, and I can't any excuse for it.

I am so annoyed by these recurr charges, countercharges, complaints, mands, and even personal abuse that were self-supporting I'd leave home to h peace. To make this whole matter wo my parents have twice put on their while my boy friend was here. I have b humiliated no end.

REPLY: No suggestion for the solut of human problems carries a money-b guarantee, for the members of the are too unpredictable. Long-standing deeply entrenched habits are not easy change. But this problem is not to considered hopeless. Try the follow suggestions, and add your best tact patience.

1) Have a private talk with each pa

parately, and explain how you feel
out the situation. Introduce the subject
ost pleasantly (perhaps with a bit of
umor) and keep the whole talk friendly
nd good-humored. Point out that both
em to be at fault. Tell of your worry
nd desire for a peaceful home. Ask each
be more tolerant and appreciative of
e other, and to make an effort to speak
nly pleasant words. Tell them the un-
easantness has become a habit, that it
ill require a lot of effort to uproot it,
nd replace it with something better.

2) Maintain a cheerful manner your-
lf, and try to introduce pleasant con-
rsation about current news, school
vents, social doings, church happenings,
nd interesting things that have happened.
erhaps you can get your parents started
n game-playing. Ask your pastor to get
our parents interested in doing some type
f church work. Any conversation or
ctivity which will draw attention away
om the conflict sources will probably
elp.

3) Lead off in starting family devo-
ons after the evening meal, or whenever
can be done. Ask your parents to join
ou in simple worship—Scripture read-
g, prayer, and perhaps a little medita-
on touching on harmony, good will, and
appiness in the family circle.

4) If necessary, enlist the assistance
f some good friend of the family to talk
e matter over with each parent sep-
rately. Let the friend mention that you
re thinking about leaving home, quitting
hool, or getting married in order to
ave a more pleasant life.

If all efforts fail, bide your time until
ou are through school. You will then be
ee to accept employment and find a
itable place of residence, away from
our parents, alone or with some other
rl.

sissy wanted!

UESTION: I have an only boy who has
raised by his mother and grandmother.
s now nine years old. What steps can
aken to avoid his becoming a sissy or a
"mamma's boy." I think Art is doing rather well thus far.

REPLY: It is very likely that Art will continue to do well unless you try to surround him with unnecessary and unwholesome restrictions. What a boy needs is a chance for normal development, sound guidance when needed, and the influence of an understanding Christian home. Too much "guidance-talk" will probably fail whereas less counseling, well thought-out in advance, will prove helpful.

While there are no "authorized" rules for girl- or boy-guidance, the following suggestions may be of help:

(1) Encourage Art to do for himself everything within his ability. Refrain from giving him over-protection.

(2) Try to maintain a wholesome confidence with him. Keep the channels of communication open so that all problems and questions may be freely and happily discussed. Be careful not to hold him too close to you as he advances in years, lest his initiative and self-confidence be adversely affected. Possessiveness may be very damaging. That is, let him live a normal boy's life.

(3) Encourage Art to have plenty of association with boys of his own age—girls too—but have some reasonable rules, arrived at jointly. But you ought to know in a general way what is happening, of course.

(4) Find occasion to throw the boy into the company of male relatives and friends, but don't let the effort be conspicuous.

(5) Cultivate politeness and courtesy in the boy, but remember that this is not accomplished by constant "preaching." Such qualities are acquired by "contagion" and example rather than from much talking. There are times, however, when tactful reminders are in order.

(6) Read *Understanding Boys,* by Clarence G. Moser ($2.50), and *How to Get Along With Children,* by F. H. Richardson ($2.95). You may find them in your local library, or the library may purchase them at your request.

BOOKS

Brunner's Hope

Eternal Hope. By Emil Brunner. Translated by Harold Knight. Westminster Press. 232 pa $3.50.

Brunner and Barth have been for many years recognized as the leading Protes theologians of the world. Brunner, whom most of the Lutherans prefer to Barth, clear, vigorous, and often thought-provoking writer. *Eternal Hope* is one of the sev books on eschatology which have been published during the last two years in view of Evanston Assembly, which had "Christ—the Hope of the World" as its general the This book is Brunner's contribution to the recent discussion. It serves at the same time as a preparatory study to the forthcoming, concluding volume of his Dogmatics.

Eschatological questions have been until recently much neglected by theologians. Biblical eschatology, which is based on a conception of the universe different from the modern scientific world-view, presents to an educated and thinking person the serious and complex problems to which many have in vain sought satisfactory solution.

The most common answer which is given insists that you must accept by faith the biblical world-view as the revelation of God, and ignore or deny the validity of scientific truth. You must simply face an either-or choice. This is, I am sure, one of the reasons why Protestant theology has often avoided a frank discussion of the "Last Things." Eschatology has been left in the hands of all sorts of obscure sects which know how to speak of these "unspeakable things" with great preciseness and pathos.

I recommend that the reader begin this book with the Postscript. There, on the last page, Brunner explains the purpose and tone: "This outline of an eschatology is not only the product of a theology which is concerned to express, in terms of contemporary thought and without substantially modifying it, what the apostles proclaimed to their day and generation as the great abiding hope, but is also, quite as much, the fruit of the wrestling of a simple believing Christian who, assailed by the sorrowful experience of death, has sought the consolation of the Gospel."

This reviewer, for one, is grateful to Brunner for his scholarly—and at the s time deeply personal—discussion of the portant questions of future life, which e age and every individual must face so or later. The author is deeply conce about the thinking, or lack of thinking the modern, educated man on these q tions. He shares the often-heard ch against the church which has failed modern man in his search of an endur foundation for his life.

"A church which has nothing to t concerning the future and the life of world to come is bankrupt." Though I agree with some of Brunner's opinions, not know any other book which I w recommend more warmly to educated philosophically minded people who are s ing answers to these pressing question our existence, which could at the same satisfy the needs of soul and the dem of intellect.

One word to the theologians: Be sur read in this book Brunner's penetra critique of Rudolf Bultmann's existentia which has led this celebrated New T ment scholar to deny much of the mos sential teaching of Christ and his apo about the eternal hope.

Pacific Seminary TOIVO HARJUNP

Help in Public Speaking

Speaking in the Church. By John Ed Lantz. Macmillan. 202 pages. $3.75.

When the author deals with methods techniques of speaking in the church these he does deal with mostly) he do excellent job. Indeed, in spots, he is su

en he treats the purposes of speaking
he church, one becomes less enthusias-
because of what he fails to say, rather
n because of what he says. When he
rs suggestions as to the content of what
peaker should say in the church, one
nes he had kept silent. For instance, "No
can possibly have any real confidence
facing death, for example, who does not
erstand the processes of life and believe
has lived the best he could under the
umstances." Nor is this any better,
. there is a place for preaching which
ols the glory of heaven as a just reward
bearing injustice and persecution on
h."

astors, seminary students, and other
rch leaders will find the book replete
n practical suggestions. E. B. KEISLER
Central Seminary

eat New Testament Scholar

arly Christianity (The Purpose of Acts and er Papers). By Burton Scott Easton. Edited Frederick C. Grant. Seabury Press. 156 es. $3.50.

With Easton, research never led merely a conclusion, but to a conviction." This ark of Grant is the demonstrable thesis the slight volume commended. All of e papers by or concerning the late pro- or of New Testament at General Theo- cal Seminary, and writer of authorita- works in the field of New Testament ology, have appeared previously in other fuller forms. The chief purpose in re- ing them is to honor their late author provide an occasion for wider distribu- of Frederick Grant's warmly written luation of the life, work, spirit, and ac- plishments of one of America's most inguished New Testament scholars.

is instructive that Dr. Easton's prepara- training was in mathematics. His writ- and reasoning reveal a precise and exact ity. We are told too that his favorite eation was listening to music, a fine dis- ine and expression of a receptive spirit an open mind. It is significant too that ite the completely academic context of ministry, he had the practical wisdom to associate himself, especially in many of his writings, with bishops and preachers and practical and liturgical churchmen, to whom he lent his scholarship and from whom he derived insight to focus it upon the life and needs of the American church.

The papers of Professor Easton which are included in this collection are models of lucidly written, carefully documented, well-balanced studies growing out of his researches into early Christianity. The main interest of "The Purpose of Acts" is the thesis that a primary concern of Luke was to provide all sorts of historical precedents to show that Christianity was and deserved to be tolerated by the state because it is the true Judaism. The other papers on "The Church," "Jewish and Early Christian Ordination," and "Authority and Liberty in the New Testament" grow out of the study of early Christianity in Acts.

Of special interest for Lutherans is the thesis that, like Judaism, the authority of early Christianity was not theological but practical. It does not grow out of reasoning and speculation but from the experience of God's direct manifestation and command. If these few "dogmas" were accepted, there was freedom for developing any sort of "system" by which to interpret and justify them. Faith was simply turning to the one God who in Christ offered forgiveness and the promise of resurrection and eternal life. The final test was always practical—not a particular theory of baptism but the willingness to be baptized.

WILLIAM C. BERKEMEYER
Bethlehem, Pa.

Guide to Community Action. By Mark S. Matthews. Harper. 434 pages. $4.

Americans have the biggest assortment of community clubs and associations which the world has ever known. Many of them provide channels for co-operation in such fields as community improvement, education, the arts, government, the church. Mr. Matthews, a Greenwich, Conn., attorney, describes the wide range of opportunity for such clubs, and provides detailed technical information on how to organize and conduct them.

OVERSEAS

Strangnas Has a New Bishop

SWEDEN: Karlstad. Feb. 11.—TODAY the new bishop of Strangnas was appointed by the government. As foreseen, the government chose Dr. Gosta Lundstrom, 49, dean of Strangnas, who received the majority of votes in the election last December.

Since unfortunate Bishop Helander had to take leave of absence in April 1953 Lundstrom has filled the office of the bishop. The diocese knows its new leader well. It can be expected that without any special brilliance the new bishop will fulfill his task as a true and faithful servant of the church. He received his doctor's degree in New Testament study but was never a university teacher, always a pastor.

Bishop Helander has been ordered to leave the bishop's residence before April 1. There are no signs that he will cease his efforts to be cleared on what he considers an unjust sentence. Some members of Parliament have moved that the state give him a pension. He is 58.

THE NEW BISHOP of Stockholm, Dr. Ljungberg, has been pleading for the construction of new churches in Sweden's largest city. The parishes of Stockholm with 100,000 to 150,000 members are unique in the Christian world, he wrote, and pastoral care of individuals is impossible. He was at once answered by several newspapers of the capital. As long as the existing churches are not filled to their capacity on ordinary Sundays there is no need of new churches, they said.

Two other bishops got headlines in the papers last week. Bishop Runestam of Karlstad and Bishop Jonzon of Lulea went to a large Moral Rearmament meeting in London. At the same time the MRA was seriously criticized by a central council of the Church of England. B Bishop Runestam was serious in his po tive appraisal of MRA. He is the bish of this city. One of the most eager re resentatives of MRA, a pastor just o side Karlstad, is his son-in-law.

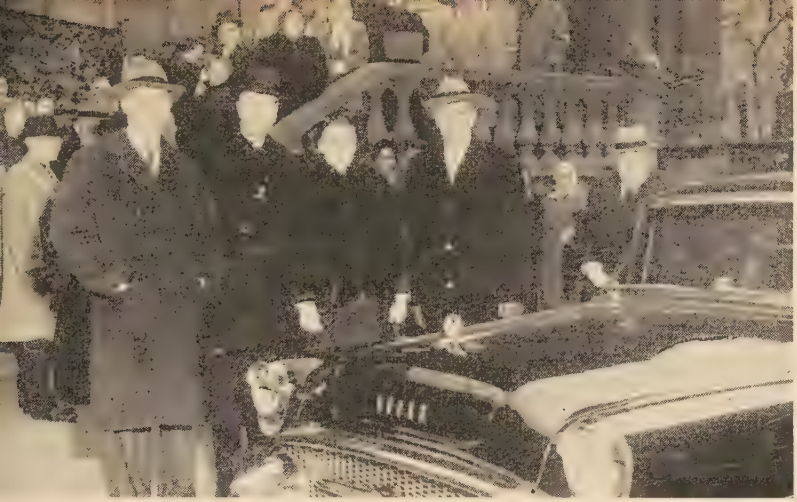
WHEN Parliament opened its sessi on Jan. 11, the church was eager to s what the government would propose garding a reduction in the number of p tors in Sweden.

Evidently the government had be unable to reach a decision, because t question was not mentioned in the budg plan. Next year will be election year a probably this question will be regard as too controversial to be dealt with such a year. Probably there will be proposition until 1957.

The state church system shows weakness, and many pastors are wond ing if disestablishment might not be t right thing. Many politicians want it to Nevertheless, state and church have be so happily wed for hundreds of ye that divorce will come only when the is no hope of agreement. And a re crisis is not yet here.

A question on which there is great d agreement is that of women pastors. Parliament some politicians asked t other day for a proposition from the go ernment as a result of the committ work, which was done some years ag At the same time a meeting of the bisho made a blueprint of a new lay chur office mainly intended for women. Ma pastors, especially those of the hig church trend, are violently against t idea of female pastors. The bishops a avoiding the question in the interest unity. But the shortage of pastors great, and many are wondering w women, who are normally more churc minded than the men, might not be us

—STEN RODH



KENS OF GRATITUDE: On the 10th anniversary of Dr. Franklin Clark Fry's election as president he United Lutheran Church in America, ministers and laymen expressed their gratitude to the stor of 4,300 congregations." ULC Treasurer Dr. Edmund F. Wagner presented Dr. Fry with ew car (above), a gift from numerous laymen in U.S. and Canada. Sharing in presentation e staff members of Lutheran Church House in New York. Shown in picture are (left to right) mer ULC Treasurer Dr. Henry Beisler, Dr. and Mrs. Fry, Dr. Wagner, Hurl J. Albrecht, vestry- n of Trinity Church, Akron, Ohio, Dr. Fry's former parish. At an anniversary dinner, ULC Sec- ary F. Eppling Reinartz gave Dr. Fry a pictorial record of "Ten Great Years" (below).

CENTRAL STATES

Camp Program Is Mapped In Central States Synod

By PAUL WIEGMAN

OMAHA — The Central States Synod, formed last year as a result of the merger of the synods of Kansas, Nebraska and the Midwest, will continue to supervise the camps the three synods had operated previously. This decision was made at a meeting of the synodical committee on youth work in Salina, Kan., Dec. 29. In addition, camping sessions will be held at Chadron State Park, Nebraska.

Camps should not be financially dependent on the synod, the committee agreed. The goal for 1955 is to make every camp a self-supporting unit. Only in emergencies will the $500 allotment in the synodical budget be used.

The camps and their directors are: Chadron State Park, Chadron, Nebr., the Rev. Vernon Jacobs; Wa-Shun-Ga, Junction City, Kan., the Rev. Wayne Barthel; Camp Sheldon, Columbus, Nebr., the Rev. Arthur H. Pinkall; Camp Wanatu, Niobrara Island State Park, Nebr., the Rev. Ralph Ritzen. First Lutheran Church, Oklahoma City, Okla., conducts Camp Luthahoma as a congregational project and invites neighboring churches to participate in the camp program.

Despite bad weather and bad roads, many came to the Evangelism Training School at Midland College, Jan. 20-21. Synod President C. H. Zeidler termed the attendance "very good."

The course was intended for committee members who will then assist pastors and lay leaders in the establishment of local evangelism committees and visitation teams. Said President Zeidler, "We want to begin building a corps of experienced lay evangelists so that we can start the ULC's evangelism emphasis in 1956-57 in high gear—with overdrive, V-8 engines and no brakes."

The "pilot project" in evangelism of ULC's Board of Social Missions will under way in the greater Omaha area first week of May. All NLC congregati will take part in the project. Meetings planning have already begun. Pastor E. D Click, associate director of evangelism, lead the effort designed to reach unchurc people and inactive members.

AMONG THE CONGREGATIONS: Un Church, Spencer, Nebr., will observe its 2 anniversary March 13. Synod Presid Zeidler will be guest speaker. Pastor Wilf H. Henning will celebrate his 10th anni sary of ordination Easter Sunday . . . F Church, Nebraska City, sent a gift fo new church in Kyoto, Japan, served by tor Dennis Koch, a son of the congrega . . . Mrs. Nelle Dustin Miller gave $50 Our Redeemer Church, Omaha, and $2, to Central Seminary library, Fremont, memory of Alfred J. Miller.

Tabitha Home and St. Paul's Chu Hardy, Nebr., will receive over $5,000 e from the estate of Mrs. Sarah C. Alt . . . St. John's Church, Norfolk, Nebr., established a building fund and organ a Women's Missionary Society. St. Jo Brotherhood sponsors a blood bank at Lutheran Hospital in Norfolk.

GEORGIA-ALABAMA

Protestant Radio-TV Cente Begins Operations in Atlan

By FRANK C. JONES, JR.

ATLANTA—A week-long dedication gram marked the beginning of operat for the Protestant Radio and Televi Center in Atlanta from Jan. 17 to 23. M odist Bishop G. Bromley Oxnam was headline speaker.

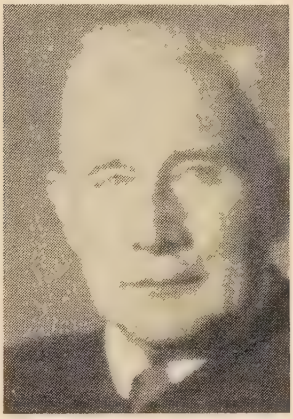
The $400,000 center was built by Un Lutherans, Methodists, Episcopalians, Presbyterians. It is the only one of its for the production and distribution of ligious radio and TV programs in Ame The participating denominations use facilities to film and record their progr

ds Realtors

LECTED to head the Na-l Association of Real te Boards, nation-wide nization of real estate was an active Lutheran an from the Bronx, York, Henry G. Walte-e. Mr. Waltemade is a er president of the Lu-n Society of New York. e is president of the-ch council of St. Paul's, Bronx, and a member of Laymen's Movement for ardship of the ULC. lso serves on the board nanagers of the Inner ons Society and is a ee of the Philadelphia logical Seminary.

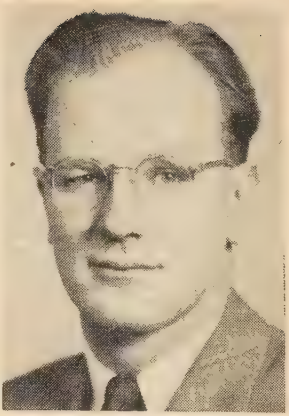
Seamen's Pastor

NEW YORK was smaller but its port was busy when the Rev. Dr. Herman Brueckner began his ministry as Lutheran seamen's pastor in 1908. Spiritual care of German sailors was a major part of his task as head



of the Lutheran Seamen's Mission in Hoboken, N. J., which he helped establish. Since 1914 he also has been pastor of St. Matthew's Church in Hoboken.

Thousands came under his care during his 46 years of service. Last November he became pastor emeritus, was succeeded as chaplain of the Seamen's Mission by the Rev. Herbert Patzelt.



Welfare Leader

AFTER FOUR YEARS as director of the Lutheran Service Society of Northeastern Ohio, the Rev. Chester A. Holmquist has moved to Pittsburgh to fill a similar post in Western Pennsylvania. It's a return home for Pastor Holmquist, a native Pittsburgher. He attended Capital University and Seminary and earned a master's degree at Ohio State. Then followed a period as director of social services for the Lutheran Welfare League of Central Ohio and as pastor of a church at Ashville, Ohio.

As executive director of the Lutheran Service Society of Western Pennsylvania, Pastor Holmquist succeeds the Rev. Elwin A. Miller.

United Lutheran Hour, carried by 315 ns, is transcribed at the center.

uthern Lutherans, under the leadership astor John R. Brokhoff of Redeemer ch, Atlanta, were in on the ground of the center's development. Co-operaroduction of top-quality radio and TV rial is now possible at savings that run into the thousands of dollars a year.

LUTHERANS are given free time by a local TV station in Georgia. WNEX-TV in Macon offered 15 minutes on Sunday nights to the three local Lutheran pastors for presentation of a weekly feature. Titled "A Visit with the Pastor," the program illustrates the application of the Gospel message

GEORGIA-ALABAMA . . .

to life. ULC Pastors William R. Hartman and Hugh E. Baumgartner and Pastor Carl E. Mehl, Missouri Synod, have a free hand in developing the program as a joint presentation of Lutheran churches of Macon.

Georgia-Alabama Synod headquarters for the $500,000 Newberry College building and endowment fund campaign have been set up at Redeemer Church, Atlanta.

Congregational leaders got acquainted with the subscription plan at synod-wide conference meetings Feb. 14-18. The plan sets a quota of $18 for every communing member over a three-year period, enabling the synod to contribute $100,000 to the fund.

The Georgia-Alabama Synod will hold its 95th annual convention at Peachtree Road Church, Atlanta, Ga., April 18-20.

RESURRECTION CHURCH, Augusta, Ga., dedicated its new $152,000 educational building Jan. 23 with two of its three former pastors present: the Rev. Henry E. Horn, pastor of the University Lutheran Association of Boston, and the Rev. J. Frank Davis of St. Paul's Church, Wilmington, N. C. Participating in the service were Synod President Dr. Charles E. Fritz and Pastor Harvey L. Huntley.

Dr. Oscar Cullmann, Lutheran theologian of Basel University, Switzerland, spoke Jan. 17-21 at Ministers' Week at Emory University, Atlanta, on "Contemporary Problems of New Testament Theology." Bishop G. Bromley Oxnam of Washington spoke on "The Christian Church and Contemporary Issues."

Pastor Vance M. Daniel of St. Paul's Church, Decatur, Ga., was elected president of the Lutheran Pastors' Association of Atlanta and Vicinity for 1955. The association includes local pastors from the Lutheran Church—Missouri Synod. Other officers are Dr. Russell Crouse of Forest Park, Ga., vice president, and Pastor Cecil W. Carpenter of Decatur, secretary-treasurer.

Pastor Lloyd Seiler, Oglethorpe, Ga., has resigned to accept a call from the Board of American Missions. He will develop a mission field at Ft. Oglethorpe, Ga.

CAMPUS

GETTYSBURG COLLEGE has named Seymour B. Dunn as its new dean. On Se 1 he will take over the office from which Wilbur E. Tilberg is retiring this year a 29 years of service. Dr. Dunn, native Cortland, N. Y., and holder of a Ph.D. gree from Cornell (1939), is presently d of Hobart College, Geneva, N. Y.

MIDLAND COLLEGE—Simulta ous nine-day tours by Midland's A C pella Choir and a dramatics group planned for March 25-April 2, during college's spring vacation. Evening p formances in churches in Kansas Nebraska and daytime performances high schools are planned.

WITTENBERG COLLEGE has added to English department faculty an instructor is thoroughly familiar not only with teaching of literature, but with practice the literary art. Prof. Robert Merrill, merly of Indiana University, has had proximately 250 of his poems published top-rank magazines.

MUHLENBERG COLLEGE recei $5,000 recently from Lehigh Portl Cement Company, augmenting a $20,(scholarship which the cement firm est lished last year. Endowment will only cover the cost of tuition, but "m nearly defray the entire cost of a dent's education for one year," Leh Portland's President Joseph S. Yo explained.

MARYLAND

Boiler Room Explosion Wrecks Baltimore Chu

By LLOYD M. KELLER

BALTIMORE—An explosion and t alarm fire caused heavy damage to Comforter Church in Baltimore on Fe The explosion occurred in the boiler while a delivery truck was pumping oil the church's 500-gallon tank. Fire sp immediately through the annex and int

, but since the blast occurred at 6 P.M., ne was in the building except the organ- Miss Mary L. Soule, who was preparing unior choir practice which was sched- an hour later. She escaped to safety igh smoke and oil fumes.

large hole was ripped through the floor ne church office which the secretary, Ida Miller, had left only half an hour er.

remen and equipment from three fire panies fought the blaze for several hours prevented it from spreading to the ad- t basement and parsonage. They were pered by excavations made in prepara- for the building of a new $335,000 ch to be erected over the existing base- .

hen they left the scene at 2 A.M. the wing morning, boiler room, kitchen and room with all equipment were a total In the nave, altar and chancel window, paintings and most of the stained glass ows, chancel furniture, appointments vestments were destroyed. Equipment hurch office and nursery and primary rtment was also lost. Insurance covers amage.

ıtil permanent quarters can be provided, hurch school meets in the parish house s the street and in homes. Sunday es are being held in a Masonic Hall. Rev. William E. Fox is pastor of Holy orter Church.

JOHN'S CHURCH, Parkville, had more words of gratitude for its pastor, the Carl C. Wiebking, who will retire May r 32 years of service to the congrega- On Jan. 3, the congregation decided to nt Pastor Wiebking with $6,000 to- purchase of a home and will provide 5 monthly pension.

ıated in a rapidly growing community, ongregation has expanded in 32 years 120 to 1,000 communing members and ent $200,000 in construction projects. last four years, annual attendance at ip has increased from 15,631 to 3. In 1954, a hundred new members received and total receipts were 0. This year's confirmation class consists of 60 girls and boys. Dr. Charles P. Cressman is associate pastor.

TRINITY CHURCH, Reisterstown, honored one of its members, Joseph H. Wiley, on Jan. 9. Mr. Wiley has been called by the ULC's Board of Foreign Missions to serve as missionary builder and agriculturist in Liberia, Africa. Auxiliary organizations presented him with bon voyage gifts. He left Jan. 30 from New York for his new assignment.

NEW ENGLAND

New Mission Is Assisted By Sister Congregations

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Reports from Littleton, where the first United Lutheran Church in New Hampshire is being formed, speak both of record low temperatures of 20 degrees below zero and good progress made towards organization of the young mission. Synod and sister congregations are helping to bring Christ Church nearer to its goal.

Pastor Frederic J. Teichmann had to move out of the rented parsonage, but the synod will help the congregation to buy a parsonage. Churches and individuals, which al-

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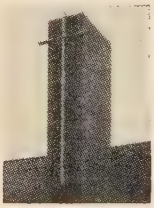

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NEW ENGLAND . . .

ready helped Christ mission to buy a fo Unitarian church, have continued to contributions.

A $1,000 Christmas gift came from R mation Church, Rochester, N. Y. The congregation had already sent $1,250 in vember. Grace Church Sunday school, ford, sent $200. First English Ch Bridgeport, sent $100 from its curren pense fund. Trinity Church Sunday sc New Haven, contributed 22 Bibles.

First Church, Southington, broke gr on Jan. 9 for a parish education ($70,900). It is scheduled to be comp by June. The Gettysburg College Choi give a concert in Southington on Marc

The Connecticut State Luther League its mission rally in Immanuel Ch Meriden, on Feb. 13.

The Conference Brotherhood spon a workshop on the organization of syn St. Paul's Church, Middletown, on Feb Speaker was Pastor John W. Vanno of Trinity Church, New Haven, who member of the synod organization cor tee. The Rev. Gordon E. C. Hohl, pres of conference, served as moderator.

St. John's Church, New Bedford, M the Rev. Rudolph Buss pastor, has in r weeks received as gifts an altar railing material for kneeling benches. One st glass window was repaired and a new st glass window has been ordered. The B erhood of the congregation gave a s projector and constructed the kneeling b around the altar. The congregation has paid its benevolence in full.

The Rev. Richard I. Crossland res Messiah Church, Schenectady, N. Y., t cept a call from the Board of Ame Missions to the territory of Norwalk, C He began his work on Jan. 24. The Theodore A. Schrader resigned his past at Immanuel Church, Naugatuck, C on Feb. 1 to serve a congregation in Bu New York.

Four stoles were dedicated recent Emanuel Church, New Haven, in me of Mr. and Mrs. A. Bente.

CIFIC NORTHWEST

nod Pastors Meet Pre-Lenten Retreat

By J. EDWARD OSLUND

ORTLAND—Pastors of the Pacific Synod for a pre-Lenten retreat at Menucha, r Portland, Jan. 24 to 27. Main event Dr. Ralph W. Loew's Knubel-Miller ture "After Confirmation, What?"

Other program features were a talk in paration of stewardship workshops to be l in the Pacific Synod in May by the C's associate director for stewardship, ster A. Myrom, New York, and a discus- on Lenten preaching conducted by Dr. hard E. Lenski of the Pacific Seminary, keley, Calif.

Director of the retreat was Dr. L. H. nhoff, president of the Pacific Synod. iference Presidents Edwin J. Johnson and rner Jessen arranged the program.

Candidate for the Renton Junior Cham- of Commerce Distinguished Service ard is Milton G. Fiene, 35-year-old lay- who was proposed for the honor by church, St. Matthew's, Kennydale, Wash. Fiene holds many World War II deco- ons, is active in civic affairs, and has wn keen interest in the work of the rch. He has been a member of the fic Synod's executive board for the past e years.

astor Harvey C. Coovert of Resurrec- Church, Juneau, Alaska, has been ed chaplain of the Territorial Legisla- for 1955.

NSYLVANIA

lding Projects Are Begun

By HENRY W. SNYDER, JR.

LLENTOWN—Two church building proj- in Easton were approved at congrega- al meetings in January. St. Luke's Church begun a campaign for $50,000 to build x 43 foot addition for Sunday school,

(*Continued on page 43*)

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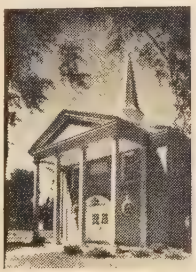

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PACIFIC LUTHERAN
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ALLENTOWN . . .

(*Continued from page 41*)

eation, and office purposes.

ood Shepherd Church voted to move its present site to a location at 22nd nd Washington Blvd. The congregation approved erection of a $350,000 build- A building fund campaign will be un- ken this spring to augment the $77,000 dy on hand.

Peter's Church, Allentown, dedicated new Sunday school addition Feb. 6. ut $135,000 has been spent on construc- renovation, and new equipment.

Judge James F. Henninger, Allentown, he only American layman on the Lutheran Vorld Federation executive committee, flew o Vienna, Austria, Feb. 10, for a five-day eeting of the committee.

oly Trinity Slovak Church, Northamp- has invited the Zion Slovak Synod of ULCA to hold its annual convention in hampton in 1957. The church plans, he next two years, to erect an addition s present 48-year-old building.

r. George W. Forrell, Lutheran pastor professor in the Department of Religion owa State University, was the four-day ker for the Institute of Christian Living Muhlenberg College the week of Feb. 13. he Rev. William Maki, of Superior, Wis., uated from the Philadelphia Seminary nuary and ordained Feb. 12 in Trinity rch, Germantown, began his pastorate rinity Church, Martins Creek, Feb. 13. vas to be installed as pastor at Martins k on Feb. 27.

r. Reuben C. Weaver, secretary of St. 's Church, Catasauqua, for 50 years, honored recently for his long period of ce at a testimonial banquet sponsored he Men's Club of his church.

ore than a hundred laymen of the Allen- Conference Brotherhood attended the in a series of quarterly Wednesday eve- rallies, held Jan. 26 in Holy Trinity rch, Bethlehem. Discussion of the King's Crusade was led by Peter Yurich, d Meyers, Woodrow Bergey, Wilbur r, and Pastor Elwood Reitz.

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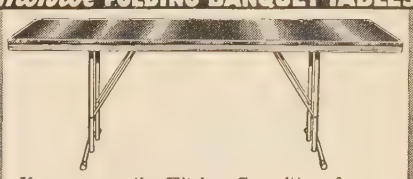

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PENNSYLVANIA

LWA Funds Got Boost In West Penn Confere

By ROBERT R. CLARK

GETTYSBURG—West Pennsylvania ference congregations led the seven co ences of their synod in 1954 contribu to Lutheran World Action. They co uted 144 per cent of their quota. Av for the Central Pennsylvania Synod 117 per cent.

Goals set by the synod for its cong tions were considerably higher than the average. West Penn was the only co ence to reach 100 per cent of these incr quotas. Its congregations gave $30,18 118 per cent of the assigned goal. Sync LWA director is the Rev. Elmer Tru of St. Paul's Church, Carlisle, a West congregation.

REORGANIZATION of the conference L

(*Continued on page 46*)

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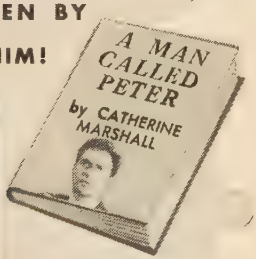

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(*Continued from page 44*)

League was on Jan. 23, when 130 Lea met at Trinity Church, Mechanicsburg

Dr. and Mrs. Roy Dunkelberger, mi aries to India, highlighted the meeting a report of their work in words and pic Trinity Leaguers led the devotional ar cial portions of the rally. Vice Pre Paul Beardsley of Chambersburg pre at the business meeting at which new o were elected.

New president is Pete Pennington, Church, Gettysburg; vice president, Sanders, Trinity Church, Chambers secretary, Linda Barner, First Church, lisle; and treasurer, Mary Lou Plastere Paul's Church, Carlisle. The Rev. He Steumpfle, Christ Church, Gettysbur pastoral advisor, and Rozella Souder, ity Church, Mechanicsburg, is lay ad

Six West Penn Conference pastors part in the Susquehanna conference pr ing mission in February: Dr. Ralp Gresh, St. James' Church, Gettysburg M. R. Hamsher, retired pastor, Getty the Rev. Lester J. Karschner, St. J Church, Abbottstown; the Rev. G. M Ruoss and the Rev. Robert R. Clar Marks and Trinity churches, Mech burg; and the Rev. Charles T. Sard First Church, Carlisle.

The Rev. Robert E. Carl, pastor o New Franklin parish and president o conference, has moved to the Friedens ish in the Allegheny conference. The David S. Kammerer, St. Paul's Church tlestown, has taken over Pastor Carl's as conference president.

Pastors of the West Penn and York ferences joined for a pre-Lenten retre the Gettysburg Seminary chapel on Fe with Dr. John Aberly and Dr. Harve Hoover as speakers.

Gettysburg College's 60-voice a ca choir, under the direction of the Rev. P B. Wagnild, sang in the West Penn ar Trinity Church, Chambersburg, an Greencastle Church on Feb. 27. The denominational ministerial associatio

anicsburg will sponsor a concert in the chool auditorium on March 23.

Rev. Charles I. Rowe, Trindle Springs h, Mechanicsburg, heads the Cumber- County clergy committee in the Civil se Administration. A county-wide ng of pastors was held at the Carlisle College barracks early this year. Pastor assisted in the planning and program. d material relating to the civil defense am as it concerns the ministry is be- rculated under his direction.

ONG THE CONGREGATIONS: First Church, bersburg, celebrated the 100th anni- y of the erection of the present church ng . . . Zion Church, Newville, re- ated its renovated church building with k of services . . . First Church, New d, has received bequests totaling more $2,600 . . . St. Paul's Church, Wertz- is being served by retired pastor, Dr. C. Manges, Harrisburg . . . Memorial h, Shippensburg, honored congrega- secretary H. M. Bay who retired after ars of service.

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DECEASED

S. Frederick Telleen

S. Frederick Telleen, 80, died Feb. his home in Ridgewood, N. J.

When he retired in 1940 as secon president of the Chase National Ba New York, he offered his full-time se to the United Lutheran Church witho ary, serving for more than 10 years as urer of the National Lutheran Counci until a few months ago as treasurer ULCA Board of American Missions. 1935 to 1948 he was treasurer of the national Missionary Council.

Mr. Telleen was born in Des M Iowa, graduated from Augustana C and studied at the Association Busine stitute, New York University Scho Commerce, and the American Instit Banking. He joined the Chase Na Bank staff in early manhood.

Mr. Telleen was a member of A Church, New York City, and a mem

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is survived by his wife and one daugh-
Irs. William Ahrenholz of Austinville,
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funeral service was in Ridgewood
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hanges of Pastorate

NEW YORK

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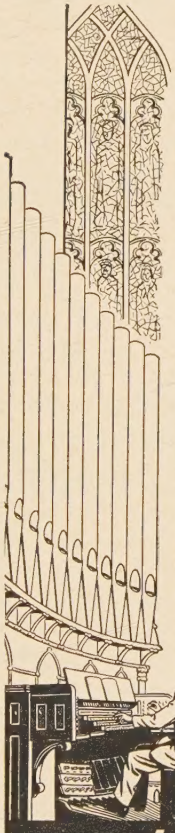

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IN CONCLUSION . . . . . .

IT WAS NEARLY 100 degrees under the stands at Soldier Field in Chicago last August 15. World Council of Churches delegates had to stay down there about an hour before the time came for them to march up on the field. Youngsters were selling them cokes and doing big business.

A Hungarian bishop, Albert Bereczky, wanted one, and offered the boy a nickel. But cokes were 10 cents, which the bishop didn't have. Since he doesn't speak English, the situation was complicated. An American tried to pay the dime, but the bishop objected, opened his wallet, and handed the boy a $100 bill.

When we can't get together with these East Europeans on how to pay for cokes, how are we going to solve all the other problems? We can't feel the life of people in another country as they feel it. Maybe they don't understand what has happened to them, just as we Americans didn't agree last year on what McCarthy meant to us.

I HAD A TEST QUESTION I asked German delegates at Evanston last summer—"What do you think about Dr. Otto John?" He was the West German security chief who had gone over to the Communists a month before. A friend of mine from Berlin said John was a Red spy. "The Russians haven't learned anything from him which he hadn't told them already." Bishop Otto Dibelius had a milder answer. He said John is "a misguided idealist."

I asked this question of Dr. Heinrich Gruber, who is liaison man for the German churches with the Communist government. He said Dr. John was sickened by the rebirth of Nazism in Germany. On the night of July 20 (the night John went over to the Reds), there wa Berlin a big celebration of the 10th a versary of the attempt to assassinate ler in 1944. A lot of the former N were invited, but Dr. Gruber—a b anti-Nazi—hadn't been invited, he

That illustrates, he said, what has pened. But another German, a l headed man, told me "Gruber is litically unreliable. No wonder he w invited."

Dr. Gustav Heinemann talked a time in answer to my question. He Secretary of the Interior (which incl the security police) in the Adenauer net until he turned against the pro-W ern policy. He was glad, he said, th hadn't given Dr. John the position a curity chief (it was the British who him in). He said nobody in Ger knows how to think straight politi

"We've had the Kaiser, the first W War, the Weimar Republic, Hitler second war, the occupation, the l We're confused, overloaded with p ganda, turning in all directions at o Dr. Heinemann, a layman, is a s supporter of Dr. Martin Niemoell trying to persuade the German chu to defeat Konrad Adenauer's attem rearm Germans as allies of the West.

AT THE Lutheran World Feder committee meeting in Vienna a week churchmen from Red countries present (*see page 4*).

What could they say? How could explain their situation? We live in d ent worlds, and may not even under the difference between a dime and a dred-dollar bill. We must be pa sympathetic, and trust one anothe much as we can.

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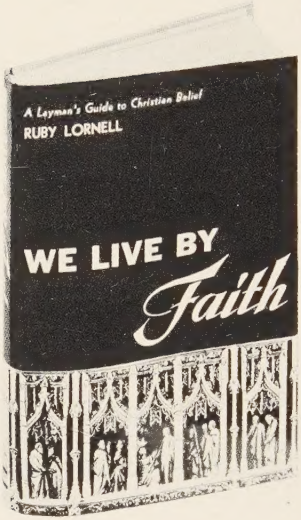

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